

THE BAPTIST RECORD.

OLD SERIES VOL. XXXII.

JACKSON, MISSISSIPPI, AUG. 20, 1908.

NEW SERIES VOL. X. NO. 34.

WHOSE IN THE BLAME?

A Baptist (?) preacher who is some times quoted as a sort of authority, is said to have asked a certain judge of a high state court, "Why is it that we are having such an increase of crime in this country?" and the judge answered in a single sentence: "Men have lost the sense of God." Now this preacher and the high-class Sunday School periodical that reports it, accepts and publishes the same as the true solution of the problem of prevailing sin and crime. BUT WHAT DOES GOD'S WORD SAY? Listen, "Because sentence against an evil work is not executed speedily therefore the heart of the sons of men is fully set in them to do evil." From this Scripture it would seem that the increasing criminality of the country and the age, is altogether on account of the laxity of the courts and the miscarriage of justice, and not at all the lack of any sense of God. If the unrenewed man has any real sense of God, that sense is largely if not entirely measured by his sense of the sovereignty of justice, as administered by human courts and parental discipline. If right and justice were rigidly enforced in the homes and the courts of our country, criminality as in such cases and in all countries would soon be reduced to the minimum. It is an open sore as well as an open secret, that the methods of American jurisprudence is a shameful travesty upon our claim to high modern civilization. And what is very much more and a most melancholy fact, it is having a blighting influence on the output and growth of practical and real Christianity. Whatever else can the Master mean when He says "because iniquity shall abound, the love of many shall wax cold." Of one thing we feel well assured and that is, if complete discipline and justice is or should be faithfully and distinctly enforced by all the homes and the courts, there would be an approximate dearth of criminality, even if half of our population were infidels "without any sense of God."

It would seem that there is light enough in the world today to make it shameful for a high court of justice to attempt to cover up the misfits of justice and the palpable and lavish delinquencies of the courts by thus tacitly alleging that the churches and ministers are so recreant to duty and short of their obligations in failing to keep prominent the idea of "service of God" before the people. It would be only a simple act of justice if our Christian people as a whole would assert their constitutional rights as well as their religious privilege and go to the election booths on all possible and suitable occasions and with their ballots, the true Christian statesman's weapon purify our whole system of jurisprudence by electing the right sort of men to all of the offices. Then we would soon see the accursed liquor traffic go, and with it the great majority of all others of its brood of criminality in both high and low life.

Why may not this be so if Christians are really "the salt of the earth and the light

of the world?" But just so long as alcoholism and commercialism and sensual lust hold sway as it now seems to do among our people in controlling the ballot box and elections, the judges will have a shadow of an excuse for shifting their sins of maladministration of justice by implication upon the preachers and the churches.

"Awake thou that sleepest and arise from the dead and Christ will give light." And then make haste to heal this open sore, and put away this religious and civic abomination from amongst us. Religious revivals that are real, are well, very well, but with the abounding iniquity that seems to be so prominent and even more portentous, how is it possible to insure the love of the mighty many in coming converts from "waxing cold" as do so many of the old converts and perchance of making shipwreck of the faith as do so many men from the same cause.

J. A. H.



W. Y. QUISENBERRY.

THE LAYMEN'S MISSIONARY MOVEMENT.

Dear Brother Pastor:

As you know, the Laymen's Executive Committee is made up of some of the very best business men in the State—men who do things. They have just outlined the plan of campaign for this new conventional year, which thrills my heart with delight as I contemplate what it means for our churches if we can accomplish only half of it.

They mean to carry on a continuous educational campaign among our laymen, in the interest of more adequate financial support, for our pastors, nine-tenths of whom are underpaid and need now an increase in salary of from 10 to 25 per cent, in order to meet economic living expenses, and have something to invest in books and papers, which they so much need, to do efficient work in the pulpit.

They mean to carry on such a campaign as will reach every member of every church, in such a way, as to get a contribution from him, or her, for ever object presented to

the churches. They propose to sow the State down in good Baptist literature, "knee-deep," until every one of us will know and do what God wants us to do in behalf of a world that is lost in sin. What our people need is information, and that is what this campaign proposes to supply. If a Baptist knows, he grows; if he grows, he glows, and if he glows, he goes about his Master's will in such a way as brings things to pass.

As wise and consecrated as these brethren are, as great and urgent as their cause may be, you know and I know, that they can do nothing, without the heartiest co-operation of the pastors. These laymen say, that if the pastors will give them cordial welcome, receiving them in the name of our Master, when they come among us, in the interest of their work; will invite them to our churches, give them the use of our pulpits, as the opportunity arises, invite them to a conference with us and our churches upon the issue of this great campaign for enlistment of our full force up to the last man, woman and child of us—if we will do this heartily and repeatedly, that a new day will come for our Baptist Zion; that we will cease to play at the lost great matter of giving the gospel to a lost world.

I believe they are right about it; and so much do I believe it, that I am writing this to suggest—most humbly, but earnestly suggest that as pastors, we do now take counsel of these noble brethren, whom God has brought to the kingdom just for such a time as this, and co-operate with them to their last expiring breath, it need be, in the effort to arouse our Baptist constituency to see the opportunity of this, our day, to do something worthy of our great claim as defenders and propagators of the faith once for all delivered to the saints.

Very sincerely yours in His service,
W. P. Price.

The Committee: B. G. Lowrey, A. H. Dale, S. E. Dudley, J. L. Johnson, Jr., F. F. Phillips, H. L. Whitfield, Clinton Thompson, H. L. Watts; S. R. Whitten, Chairman.

A FINE LETTER TO A FRIEND.

My Dear Sir and Friend:

Your cordial and complimentary letter is very highly appreciated. Surely you and other good friends overestimate my virtues and cover my many faults with the gracious charity of friendship.

Whatever of service I may have rendered the city or state makes me grateful for the opportunity and the power, and whatever of good I may have done for others is a greater benediction to me than to them, and the credit, if any, is due to my mother, my friends (such as you) and my Alma Mater.

Gratefully and sincerely,

Your friend,

The above is a private letter to a prominent man in the State, from an equally prominent one. These sentiments are worthy to be enshrined in the memory of every man and woman in the State.—Ed.

"Denominational Co-Operation."

By J. M. Frost, D.D., Nashville, Tenn.

(Paper read before International Sunday School Association, Louisville, Ky., June 23, 1908).

The subject is not very promising as a theme for popular discourse. Its assignment, however, for this program bespeaks its importance, and practically invites the denominations to co-operate in the things done here for the furtherance of the Sunday School cause. Denominational co-operation is feasible provided you safeguard the denomination, and guarantee against infringement on its convictions and its own institutions. To ask that and to give that, is right and just, and should be held imperative as the only safe basis for cordial and unstrained co-operation.

It is not easy to point out in what way the denominations may co-operate with this convention, beyond giving sympathetic recognition and encouragement to the work which is done. For manifestly the denominations as such are not present, and do not come here. This convention is an association of individual Christians. They are men and women who in their respective denominations have special interest in Sunday School work, but they do not represent their denominations. They are here as individuals, working together for a common end though never once unmindful of their allegiance and loyalty to their home interests.

Magnifying the Convention.

But this body assembled here must not be considered loose in organic structure, or lacking in spirit and purpose, or in power to bring these things to pass. For nearly forty years, with unbroken continuity, it has been a powerful factor in its chosen field. It has made itself great in magnifying the Sunday School as an institution within the church, and a worthy expression of church life and a successful method of Christian endeavor. And the influence of the Association has been felt in many ways as it has steadfastly maintained its one original purpose of Sunday School advancement.

Its distinguishing feature through all the years, and the one service in which it has most won its fame, has been the selection and recommendation through its chosen Lesson Committee, of a uniform Scripture text for concerted study by the Christian world. This has been its main business, its safety and success, its strength and glory. The Association really needs at this hour to be careful lest it be diverted from its chief task and weakened in its stronghold, or lest another take its crown. The more tenaciously it holds to the one single purpose which called it into being, the more will this International Sunday School Association move forward to yet larger usefulness. Surely it has wrought a noble work in giving us the concert of nations in the study of God's word, and has come to splendid pre-eminence when it represents the organized Sunday School work of the world.

Standing for Denominational Loyalty.

Following the subject assigned for this paper, I am to speak for the denomination—not mine nor yours, and yet both yours and mine. And speaking from this platform in the presence of this noble assembly of men and women with differing creeds and divergent views, I speak in be-

half of the denomination. Let it be said with straightforward simplicity and earnestness, that this Association is not a church, and is not possessed with the functions and prerogatives of a church; nor is it an association of denominations. And yet it has its own high mission and distinct character, has made its own honorable place in the field of Christian activities, and fills its sphere in a way to command the admiration of all. Here, between the denomination and the Convention, you have reciprocity of high order. Every denomination has been helped and in many ways by the successive sessions of this body through the years; and yet, on the other hand, the Convention has gotten its very substance and life from the denomination, and at this good hour is dependent upon the denomination. The several denominations can combine to make it, or standing aloof can mar and weaken its usefulness.

We do well to preserve and insist upon this reciprocal recognition and relation. Both in character and in work this Convention is interdenominational—indeed in answerable to the denomination, not technically, of course, and yet, in a true and high sense. In nothing has it a right even through its strength of accumulated forces to do violence to the faith or interest of any denomination whose members are here in the spirit of co-operation. No one is asked in this Convention to surrender his convictions or his creed as to either principle or practice. There must be no infringement here one on another; and especially if this body wishes to maintain its own fundamental principle laid down by B. F. Jacobs in its early days, and reach its largest usefulness, then it must not in the aggregate of its forces infringe on the prerogative, or life, or faith, or work of the denomination.

But the rather must it stand for these and protect them as a sacred trust. Otherwise it is folly to ask for denominational co-operation, and it would be traitorous for the denomination to give it. Associated as we are here for a lofty and commanding enterprise, we need every individual of us, to maintain for himself denominational loyalty in interdenominational work. If this be impossible, then co-operation is impossible, and disintegration inevitable, and the sooner the better, for something worse than disintegration may follow. In this perhaps an interdenominational body finds the severest test, but also an open opportunity to serve a noble end in denominational life and faithfulness. But co-operation is possible, and it becomes us as men of God to make it a beautiful and powerful fact in Christian life and work.

High Day of Christian Fellowship.

You conclude no doubt, and rightly, that I think well of the denomination—but not more of mine, I assure you, than I would have you think of yours. True, we must admit the divided condition of Christendom is not ideal, nor in accord with the New Testament. This as a fact is plainly manifest, and as an opinion is common ground among us. And yet many of the adverse things said about it are said in utter disregard of the facts and principles which underlie these divergent lines of Christian belief and life.

On the contrary, I venture to express the judgment that among the followers of our Lord there is now more of that oneness for which he prayed than ever before in the world's history; and moreover that this oneness is more marked, more practical and

more powerful. And this has come, and will yet come even more powerfully through denominational channels. It results from a better understanding about our differences, and that again comes through co-operation in great things in which with high regard for each other we can even in our differences yet stand together for a common end and a common good.

Our divisions are not divisions on non-essentials and must not be counted such; our differences are not indifferences. It is useless, and sometimes wellnigh criminal to belittle or even minimize these points of division and divergence. And yet over against these, the universals of Christian faith and practice are more manifest than is generally supposed; and there is need that these should have a clear statement and fresh emphasis among us. The New Testament, while taking no note of modern divisions in church life nor making pronouncement or provision for them, does give great fundamental principles, which as our supreme and sufficient guide apply to all peoples and all times. Is there not here a plea, or at least the basis of a plea, for denominational co-operation in this Convention? But mark you, it must be a co-operation which by mutual consent and fidelity shall guarantee against every infringement upon denominational conviction, and shall safeguard as a sacred trust denominational loyalty in denominational co-operation.

A Lofty Type of Christian Life.

Christianity will yet have, in my judgment, its most accurate and lofty expression through the denomination—the expression of its facts and doctrines, of its spirit and life, of its glorious mission and final triumph in the world. Whether your denomination or mine shall render this noble service and make this contribution to the world for the glory of our Lord, remains to be seen. But surely this high end is worthy of our noblest ambition—you for yours and I for mine. At any rate no man will ever help toward it who says flippantly, "It makes no difference," or who belittles great convictions and cultivates the spirit of standing aloof, or is nothing in particular and has no fixed conviction of his own. Those who are truest and do the most along their own denominational lines, will find the richest return in their own character and life, and will do the most for the common good; those who make their own denominations the best, will best serve the cause of Christ.

The denomination is in great force and favor today, and holds a more commanding position than ever before. There is no weakness or weakening at this point, but rather growth and advancement. It is a fine time for the denomination to examine itself. Why not a great people take an inventory of its assets and liabilities, of its opportunity and responsibility—even of its faith and life—strengthening the stakes where the stakes are worth strengthening and lengthening the cords where the cords are worth lengthening. The times are propitious, and the situation certainly invites if it does not require, that we give fresh account of ourselves, each one for himself.

An illustration of this statement takes note of the following facts: (1) The Scriptures as the Word of God are better known today than ever before. Through devout exegesis and faithful interpretation, the consecrated scholarship of the day, clearing away difficulties and helping to a bet-

ter understanding, has laid at our feet the best learning of the ages. This enables us to know the Scriptures better and to know the way of our Lord more perfectly. (2) Moreover, as marking the opportune time and perhaps making denominational self-examination even necessary, we gladly note, that the asperities of former years have wellnigh passed away, that the sectarian spirit is fast waning and sectarianism itself is rapidly disappearing, while in its place there is the recognition and spirit of the brotherhood of believers, and throughout the Christian world fraternity abounds, and everywhere Christian fellowship is running at high tide. (3) And furthermore, as one of the marks of the day Christian activities were never so numerous, were never pitched on so large a scale, were never so potent as now, with so many forces combining and working for bringing in the Kingdom of our Lord.

Surely the time is propitious for the denomination to take a fresh account of itself—comparing itself, not with itself except for betterment, nor yet with others except perhaps by way of comparative study for a more intelligent faith, by comparing itself and life with the New Testament. This is our supreme law, and the one only sure touchstone of all belief and all life. Modern church conditions must be measured and tested by New Testament standards. What we have and are and do must quadruple with what we read there. And that is the best denomination, that is the best local church, that is the best individual Christian who best accords with the New Testament in doctrine, and spirit, and policy, and mission, and which can give to the world the finest type of the meaning of the Gospel of the grace of God and of what that Gospel can do for men. I make bold to set before you this goal as worthy of your individual purpose and distinctive effort.

The Convention Needs You at Your Post.

The Convention wants the best the denomination can give—needs the denomination at its best stage and highest attainment. The basal idea of the denomination—the one thing which above all else makes it what it is—is the fact, that you have something to stand for, and that you are really standing for something. It is the stuff out of which heroes and martyrs have been made. A man's real creed does not consist so much in the doctrines he holds, but rather in the doctrines which hold him. They are his convictions; they have entered into his soul, wrought their conquest and hold dominion over him. He is their bondsman; they become the creed of imperial power in his character and conduct, in his teaching and life. They were Paul's "I believe and therefore speak," or the great Luther's "Here I stand, and can do no otherwise." They are the metal in the blood and the power in the life. The conquest of conviction is in the soul, and the accent of conviction in the word of his mouth. This is what makes Christian manhood and the manly man, and is at once far removed from both the creedless man and from the creed which does not come of heart experience with the great doctrines. Doctrinal conscience and doctrinal convictions are what you want even in co-operative work—having something to stand for and standing for something.

My plea is this, let the denomination put the best that it has into co-operation for reciprocal advantage. Let the thought and word of reciprocity be emphasized as

a real thing. Some things, of course, the denomination must do for itself, but some things also it can get from concerted movement and in the general work. It must make its own literature; it must man and equip its own Sunday Schools, and conduct its own propaganda; it must have its own teacher training system and be the teacher of its own teachers, this is fundamental and vital, and cannot be delegated to another—the denomination cannot wisely and justly entrust it to the Convention, and the Convention cannot assume this phase of the work without doing violence to its original principle and policy; the denomination must foster and direct its own Sunday School campaign of education for the betterment of its Sunday School situation, and to this end must elicit, combine and organize its own forces and meet its own obligation—making itself the best and most efficient possible. Denominational integrity will give denominational efficiency and bring the mastery of its opportunities, and open the way to larger conquest, but at the same time will give a higher grade of denominational co-operation. For the people who have the most efficient Sunday School condition will lead all other people in evangelizing the world and in bringing in the Kingdom of our Lord.

The Convention Gives Much in Return.

And yet on the other hand, the Convention may give much in return for what is received in denominational co-operation. There is abundant illustration of this in the records of the past, and the future may yield even richer fruitage in mutual helpfulness. Let the Convention, if I may venture the word of exhortation, hold itself to the common ground which is of ample scope, stand to its own great mission which is lofty and commanding, and make itself a mighty center for denominational co-operation. There may be centered here the best Sunday School thinking of the day, and the denomination even with its greater scope and power may yet in many ways come here to learn; it may here gather inspiration and encouragement, may here compare notes and experiences, and then return to its own field to do its own work better and make its own people more efficient, losing nothing but gaining much in its co-operation with others.

But to this end and as inviting this end, the Convention must hold this co-operation inviolate, and faithfully restrict its efforts to its own line of work. Let the Convention urge as heretofore the study of the Scriptures as the Word of God and as the chief business of the Sunday School; let the Convention through its chosen channels give us as a uniform lesson the simple Scripture text without note or comment according to its original plan, and then it can have and maintain the co-operation of the denominations both among themselves and in furtherance of its own, distinctive work. Otherwise, every departure from this simple principle and policy will but increase the danger both to itself and to others—will surely open the way to cleavage, to disrupting the co-operation, and possibly lead on to jeopardize the great common interest. There is easy agreement for sympathetic study of the Word, and comparatively easy agreement also for the study of a common text, provided there be care and caution in its selection.

More than this will make for divergence, but not on this simple line, within this sphere of seemingly narrow limits but in

fact with widest reach the Convention has operated through the years, and all the while grown in power. It need not be ambitious for more, and may be taxed to the utmost for this. But surely it will find satisfaction and joy in bringing the denominations into co-operation for the one great cause, and in seeing them do for themselves what it cannot possibly do within itself. Herein is still the Convention's distinction and pre-eminence, and it may yet make for itself a nobler and more illustrious record. Its former path is still the one safe path to larger usefulness, and the only possible way for successful denominational co-operation.

Offering a Word in Conclusion.

In filling the place assigned me on this program I have spoken out of an honest heart what seemed to me to be required for the subject which I was asked to discuss. My final word is a word of outlook. The fields are white unto the harvest. Our Lord who died on the cross for our sins, and who, after he had risen from the dead, according to the Scriptures, entered into glory, is still the Lord of the harvest. From his place at the right hand of the Majesty on high he calls for laborers and for service, and opens the way for bringing in his Kingdom.

On our part the supreme need of the hour is faithfulness to him—faithfulness to his Word, to his church and to his ordinances, to his great mission for which he came into the world, and to which he sends those who love him. There are those who would take away his crown and abridge his person. It is ours in devout and joyous worship to crown him with honor and glory as our Divine Savior. Others say, "let us away from the Book and get back to the Christ." The saying sounds well and pious like, but manifestly is short of the great and pressing need of the hour. We cannot get back to Christ without the Book; cannot know him historically without the book directly or indirectly. With the New Testament apart we have no word from him concerning him, and are in the world practically without Christ, and because we are without Christ we are in the world without God and without hope. "These are written," said the inspired John, "that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name." The New Testament is his law, and faithfulness to him means faithfulness to the New Testament.

We are here today in this goodly city, in this great Convention of the hosts of God, for the coronation of Jesus Christ in our hearts and lives as King of Kings and Lord of lords. The coming of his kingdom draweth nigh; and the hosts of the Lord are marshaling under his call. The Lord of hosts is with us, the God of Jacob is our refuge. "The Lord is my strength and song, he is become my salvation, he is my God and I will prepare him a habitation; my father's God and I will exalt him." As Israel sang on the banks of the Red Sea in the days of their deliverance, so we will sing in the days of our triumph. Even now while we forecast the future the heart with outlook and joy pronounces its word of conquest; lift up your heads O ye gates and be ye lifted up ye everlasting doors, and the King of glory shall come in.

(Continued on Page Six).

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FOR CONGRESS

R. H. HENRY,
OF INDS.

JOE GEORGE,
Of Yazoo.

Pastor B. F. Miller is in a meeting at Unite this week with G. W. Riley doing the preaching.

Pastor P. A. Haman closed a good meeting at Pochahontas July 30th. G. W. Riley of Jackson, doing the preaching.

The correspondents of Rev. J. E. Curry will note the fact that he has removed from Gulfport to Hattiesburg.

Rev. M. K. Thornton of Starkville, is engaged this week in a meeting with Pastor Hewlett at Osyka.

Rev. J. P. Culpepper goes to the pastor at the First Church, Newton, and Rev. N. R. Stone succeeds him at Poplarville.

The Record acknowledges an invitation to the marriage of Miss Josie Hunter Weathersby of Clinton, to Dr. James Welch, on September 2nd.

We are much gratified to learn of the convalescence of Rev. J. W. Dickens of Crystal Springs. We hope he will rapidly recover from his long and severe spell of typhoid fever.

THE BAPTIST RECORD.

Thursday, August 20, 1908.

Returning from a visit to his sick father. Rev. D. B. Allen, pastor of the Baptist Church at Lewisville, Texas, spent an hour in the Record office. He reports large work, large opportunities and large hopes in Texas.

The Alabama Baptist State Convention has found that three days' time is insufficient for attending to the growing business of Alabama Baptists, and have wisely added another day. Surely, God's people should give time enough to his work to do it thoroughly and satisfactorily. A business or professional man can spend a month at a health or rest resort. Could we not spend four days at the Lord's work.

Rev. Otto Bamber, pastor at Jasper, Ala., occupied the pulpit of the First Baptist Church, Jackson, last Sunday morning, to the delight and edification of all. He is known by all intelligent Mississippi Baptists, being a native Mississippian, and having served our Board as evangelist.

Some time ago Rev. G. W. Riley held a meeting with Pastor J. H. Lane at Johnston, later he held a meeting at Moak's Creek, 4 miles east of Johnston, and this last week at Montgomery, 4 miles west, and on the fifth Sunday he will begin a general meeting at Johnston with all three churches uniting. They expect great things in this meeting.

Rev. G. W. Riley, pastor Griffith Memorial Church of Jackson, has just closed a fine meeting at Montgomery, Rev. W. R. Johnson, pastor. There were 28 accessions to the church. Large congregations thronged every service, and pastor and church were well pleased with the meeting. The church extended the preacher a cordial invitation to be with them next year.

Three Scholarships.

The Baptist Record owns three scholarships in Business Colleges. One in Harris Business University, Jackson, one in the Queen City Business College, Meridian, and one in Hattiesburg Business College. Anyone contemplating entering a business college at any one of these places would do well to write The Baptist Record, Jackson, Miss., for prices and terms.

It was at one of Uncle Sam's big military posts. They were trying a new steel bullet. Near the officer of the day stood Mose Jackson, his family servant, and general roustabout of the camp.

"Captain," ventured the negro, "I heahed de Colonel say dem new bullets shoot five miles!"

"Yes, Mose, they certainly will," answered the officer.

"Eoh Gawd, Cap, I spec' all ye need am de genl'man's address!"

The Newly-elected Associate Professor of English, in Richmond College.

A division of labor in the department, owing to the large classes, has become essential for the best individual development of the student; for, after all, that college is the most efficient which exists for the individual boy, especially if that boy is your boy or my boy. This consideration, along with a desire to make the department increasingly responsive to the needs

of a time in which culture must go hand in hand with efficiency, influenced the trustees of Richmond College at their June meeting to create the position of Associate Professor of English. To this position Mr. Henry A. Van Landingham, recently professor of English in Mercer University, Georgia, has just been elected. I want in a few words to introduce Professor Van Landingham to the Herald's constituency.

Mr. Van Landingham is a native of Mississippi, his father being a well-known Baptist minister of that State. After receiving his A. B. degree at Mississippi College, Mr. Van Landingham taught for two years in the Academy of Georgetown College, Kentucky, going from there to study at Harvard University. He graduated at Harvard with A. B. and A. M. degrees. For several years following he taught English in the famous Thacker School, in California, resigning there to supply at Georgetown during the present writer's year's leave of absence in Harvard University. Mr. Van Landingham was then elected to the chair of English in Mercer University, where he has taught for the past three years.

I have known Professor Van Landingham for twelve or thirteen years, and I have come to regard him as among the most progressive of our younger college men in the South. To an innate refinement he has brought the broadening influence of extensive culture, a vital interest in young men, and the spiritualizing power of high ideals and generous enthusiasm. He is not only an excellent scholar, admirably trained by study and successful teaching experience, but what is even more important, he is a lovable personality, whose Christian manliness will attract and help transform young men. He will teach them how to write good English, too, for he is himself a delightful writer, and he knows how to get others to write. He has, moreover, a delicate literary sense which makes him a capable interpreter of literature, while the men who take argumentation will find him a clear thinker. Personally, I am deeply gratified at the prospect of having so competent an associate, and I bespeak for Mr. Van Landingham the interest and support of all friends of the Herald and of the college. His coming to Virginia is a decided acquisition to our educational forces.—Rel. Herald.

Mt. Pleasant.

We have just closed a good meeting at Mt. Pleasant Church, Holmes county, 4 for baptism. Rev. A. H. Mill did the preaching. We give God the praise.

L. I. Thompson,
Pastor.

Sontag.

Dear Record:

We have just closed a very good meeting at this place. Meeting lasted eight days, Brother J. H. Lane of McComb City, was with us 4 days, the balance of the preaching was done by the pastor and his son, A. G. Sammons. Result: 6 baptized, 2 received by letter.

J. M. Sammons,
Pastor.

A Word.

After spending a pleasant month with the First Church, Biloxi, I am in a great

Thursday, August 20, 1908.

meeting here with Brother J. T. Dale. I expect to be at Chunky, Miss., next Sunday. Anyone desiring my services may address me at that place.

Respectfully yours,
W. E. Fendley.

Ora, Miss.

Holly Springs Church, Lincoln County.

The Lord graciously blessed us in our meeting at Holly Springs, which closed last Friday. Brother W. A. Gill of Wesson, assisted us in the meetings, which were attended by large crowds who seemed to be absorbed in the spirit of the meetings.

There was a manifest presence of the Holy Spirit convicting of sin, and leading to Christ for salvation.

The whole church was aroused and many of her members openly confessed their sins and asked the prayers of their brethren and sisters, that they may be more loyal and aggressive for the cause of Christ.

There were 31 accessions to the church, and 23 of them for baptism.

W. R. Webber.
Wesson, Miss., Aug. 10, 1908.

Fannin.

Some time ago Brother Bailey kindly asked for reports of protracted meetings from the churches. I'll try to comply with this request.

Our meeting began the 1st Sunday in August, with our pastor, Brother P. A. Haman, and Brother S. G. Cooper of Canton, to conduct it.

Sunday and Monday we were almost "rained out," very few attended, but Tuesday, the weather was better. Brother Cooper preached till Saturday. To say that it was well done, implies a great deal, and I believe this was the voice of the church. He is sound to the core, and the people were greatly edified. I believe the Holy Spirit led our pastor in getting this man, and yet we did not have a single accession to the church.

But when we remember we had a great ingathering of 23 souls last year, and six or eight families had recently moved from this little place to Jackson, there were very few people who did not belong to some church.

Our church is composed largely of new members, and I believe the fruits of this meeting will be harvested in the future by "strengthening the stakes" of the church and then, "the cords will be lengthened." "The Christianizing of the Christians" is the need of this church, and I dare say, many other churches. Is not this one of the principal works of the Holy Spirit? Christ's mightiest instrument is the church of God whose members are filled with the Holy Spirit. "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: That whatsoever ye may ask of the father in my name, he may give it you."

Brother Claude Horne was ordained as a deacon of our church on Friday night. I believe he has the confidence of the whole church. This was done to fill the vacancy caused by the removal of Dr. J. E. Noble, who has recently moved to Jackson. How much we miss his cheerful face, his cordial greeting, his counsel, his prayers, his presence as a Christian and physician in our homes and his excellent family, who were so helpful to us in our church. Our loss is Jackson's gain.

THE BAPTIST RECORD.

5

In behalf of our church, I most graciously thank our sister church at Canton, for lending us their pastor for a short while. Brother Cooper is a brother of our foremost pastor, Brother R. A. Cooper, and is a "chip off the same block."

Please pardon me, Brother Bailey, for violating your rules, I did not intend to write such a lengthy article, but I just could not help it.

Miss Clara Boyd.

Benlah.

This church is two miles east of Magee. The meeting lasted 7 days. I did all the preaching except two sermons, one by J. H. Purvis, the other J. P. Harris.

The church was greatly revived, and there were 29 accessions to the church, and 25 for baptism. I organized this church 5 years ago, with 13 members, we now have 180. The Lord be praised for the blessings.

D. W. Moulder.

A Bit of History.

My father moved from North Alabama to Grenada, Miss., in 1838—now seventy years ago. He became a deacon and choir-leader of the Baptist Church there. I was in my tenth year.

We had no house of worship but met in a outh school house; nearly opposite the Presbyterians, where I attended Sunday School, until we put up a large brick edifice beyond our Methodist friends. Brother J. G. Hall was our pastor in the early days; succeeded by Brother S. S. Parr; followed by Brother E. C. Eager in his first pastorate in our State—he came from Memphis.

In 1840 my brother William C., and my eldest sister, were sent to New York City to attend school, two years later, my mother took the remaining two children, myself and younger sister. We attended the Amity Street Church and Sunday School. Dr. William R. Williams was pastor—one of our most scholarly ministers. But we remained there only about a year, and returned to our Mississippi home. Later, we were back again for a shorter period.

Grenada was nearly destroyed by a tornado in 1846, while we were en route, and we had to turn aside, and come down to to Richland, Holmes county, for a little while. In the fall, my brother who had just graduated in Madison Theological Seminary came back, and with my father attended the State Convention at Fellowship Church, Jefferson county, of which Brother E. C. Eager was then pastor. While there after consultation, he determined to go to New Orleans, and establish a Baptist paper, which he did: calling it the "Southwestern Baptist Chronicle."

I joined my brother early in 1847, and started a book depository; but the paper absorbed our capital, as well as our time, for three years, when losses and unpaid subscriptions to about the amount of \$6,000, caused us to suspend and transfer the list to the Alabama Baptist Marion. It left me in Texas, homeless and without resources. Mrs. General Sam Houston cared for me as a brother for several months, until I was able to come back to "the States." It was a long, weary horse-back ride from central Texas to Jackson, Miss. The State Convention was in session there when I arrived, November, 1850, and it was

at that meeting Mississippi College was turned over to the Baptists.

The Alabama Baptist changed its name to "The Southwestern Baptist," and I became identified therewith, first as traveling agent, then as bookkeeper and manager in Marion, for some months. Somehow, or other, the publishing business has a charm: the idea of a denominational paper in New Orleans was so strong, I determined to try it again. With my savings and help of friends, I started a semi-monthly, called the "New Orleans Baptist Chronicle," and toiled another three years. Another suspension with loss and debt, and a transfer to the "Western Recorder," Louisville, Ky., was the result.

None of these failures were necessary; but our Baptist people are not deeply impressed with the importance of sound literature, and the obligation to pay subscriptions promptly. Let me urge them to give the matter serious consideration, and not only take papers for home, but don't forget to pay. Bear in mind, other denominations are not asleep.

L. A. Duncan.

Central Church.

A good meeting has just closed at Central. The Lord graciously blessed us. To Him be the glory and honor.

The intense earnestness with which our beloved pastor, J. G. Murphy, preached to us the truth, impressed every one with the fact that he works through God's power.

There were 9 accessions by baptism and restoration, the church greatly revived and pastor and people were brought closer together and are better prepared to live more to the glory of God than ever before.

Shiloh.

On the third Sunday in July our pastor, began a meeting at New Shiloh Church, Carroll county. Brother A. H. Miller of Whynot, Miss., came on Sunday night and did the preaching. There were eighteen additions to the church, fifteen of whom were for baptism.

Brother Miller is an earnest young preacher. His heart is full of love for the lost souls. As he leaves us he has the prayers of the Christian people that he may win many souls to Christ. Oh! that we had more young men consecrated as he is.

The congregations were good and the interest increased steadily to the close. Many were disappointed that the meeting did not hold longer.

Our pastor, Brother L. I. Thompson, is doing a great work for us this year.

Our Sunday School is progressing nicely. Several of the members gave their hearts to God during the meeting.

In addition to results mentioned above, the brethren have resolved to build a new house of worship and it is the desire of the church to have another meeting later in the summer.

We praise God for his blessings and ask the Christians to pray for us.

Yours in the love of Christ,
Judson Smith.

Hemingway, Miss.

Pastor Martin Ball will aid Pastor Wilson at Hayes Creek in a protracted meeting next week.

Bring forth the royal diadem,
And crown him Lord of all.

Let every kindred, every tribe,
On this terrestrial ball,
To him all majesty ascribe,
And crown him Lord of all.

Oh, that with yonder sacred throng
We at his feet may fall!
We'll join the everlasting song,
And crown him Lord of all.

A good meeting at Salem, Hinds county. Rev. J. H. Lane of McComb, did the preaching. Congregations were good. Eleven were added to the church, nine by experience and baptism. This is a fine country church, one of the few churches that still have Saturday preaching, a weekly prayer-meeting the year round. It is good to be among them. All praise to the Lord.

Fraternally,
E. W. McLendon.

College Tidings.

Having breathed the life-giving air of the Rocky Mountains for four weeks, I hope in the more week to be back on the sacred soil of my beloved native State. This is a great and inspiring country, but to me there is no other State like dear old Mississippi.

"She was good enough for Father,
She was good enough for Mother,
And she's good enough for me."

Within her borders was I born and reared; within her borders have I lived and worked; within her borders do I hope to abide till death, and beneath her consecrated soil I hope to rest until Gabriel's trumpet shall call me. I find royal souls everywhere I go, but the people of Mississippi are my own folks, and no other people can ever take their place in my affections.

As to the college I can only say that I have been out of the office for a month, but I am expecting a large attendance of fine boys. We shall be better prepared to care for them and train them than ever before in the history of the college. Let them come.

We still have a few vacancies also at Hillman College. Let the girls come. Catalogue will be sent on application.

While Clinton has more inhabitants than ever before, yet quite a number of new homes have been built in the last year and quite a number more are being built now, and so there are a few vacant residences. We should be glad to have them all occupied by people who are seeking school advantage for their children.

With bright hopes,

Yours to serve,
W. T. Lowrey.

Colorado Springs, Col., Aug. 15, 1908.
Hillman College Opens Sept. 23rd.
Mississippi College opens Sept. 30th.

Spring Hill.

The meeting at Spring Hill closed on the 7th inst. It was a time for great rejoicing among the saints. Elder Robert H. Tandy, beloved pastor of Hazlehurst, did the preaching. It was the old time gospel, and was enjoyed by pastor and people. God gave us 28 for baptism and 12 by let-

ter. Strengthened and encouraged we go forward.

I. Allmond,
Pastor.

Liberty.

We have just been in a good meeting with Brother J. J. Mayfield at Liberty, in Rankin county. The Lord blessed us with excellent weather, and at our night services we had very fine congregations. There were four conversions, and the church seemed very much revived. Only two of the converts united with the Baptist Church, the other two wishing to join the Methodists. We gave them the hand of Christian greeting, and bid them welcome into the Kingdom.

Let us support Brother Mayfield with our prayers and look forward to a year of great progress for Liberty.

Fraternally,
H. E. Dana.

To the Baptist Record:

I have just held two good meetings with Brother A. H. Clark in Amite county. The first was with the Amite River Church, where we had 11 for baptism, 2 by letter, and the church greatly revived. At the close of the last service we took up a subscription for a new church building, and in a few minutes had enough to assure the new house. The other meeting was with Bethel. 12 joined for baptism, and 3 by restoration. I never saw such crowds. The people came for miles around, and filled the house to overflowing, and stood at the window to hear the Word.

God gave us a great time.

F. N. Butler.

Too Good for This World.

Albert was a solemn-eyed, spiritual looking child. "Nurse," said he one day, leaving his blocks and laying his hand gently on her knee, "Is this God's day?" "No, dear," said his nurse, "this is not Sunday. It is Thursday." "I'm so sorry," he said sadly, and went back to his blocks. The next day and the next, in his serious manner, he asked the same question, and the nurse tearfully said to the cook, "That child is too good for this world." On Sunday the question was repeated, and the nurse, with a sob in her voice, said, "Yes, Lambie, this is God's day." "Then where is the funny paper?" he demanded.—Success.

Conquered Death.

Heb. 2:15; 1 Cor. 15:54-57.

Bishop Fallows tells us of a little girl who had been told many times during her life that death was a great dark river; she had heard people talk about, and preach about it. But shortly before her death, her eyes grew bright, and a flush came into her face, and she looked up to those around the bed and said: "This river is only a brook; I can wade it."—Current Anecdotes.

"The moderate drinker who never intoxicated is far more intemperate than the man who gets hilariously or violently intoxicated. The drunkard recovers, but the moderate drinker never becomes sober. It is like the continuous tapping of a hammer on a bar of steel, which in time disintegrates

the metal. These men die of the continuous concussion to their brains which comes in the shape of apoplexy, Bright's disease or kindred ailments, disintegrated—that is all."

Meeting at Bethlehem.

The annual meeting began here on the first Sunday in August, and continued until last Friday. Bro. W. H. Evans doing the preaching. 15 joined for baptism. The brethren were all revived.

A. D. Muse.

MEETINGS

I wish to say a few words about the meeting held at Quitman, Waynesboro, Mt. Rose and Union churches. I am pastor, or at least try to be, to all of these churches. We began our meeting at Quitman on the 22nd day of June and continued ten days. I was assisted by my son from Laurel. Results of meeting, 22 additions, 14 of whom were baptized. Then on the 14th of July we began at Waynesboro. We had the greatest meeting in many respects that I have attended for several years. 34 were added to the membership, 2 of whom were baptized at close of meeting. The church greatly revived. We ought in the near future to locate a pastor. This is one of the best fields in this part of the State. Then we began our meeting at Mt. Rose church, located seven miles out north-east of Quitman. If you want to see one of the prettiest church buildings in this part of the country, come to see us. At the close of the meeting four young people were baptized.

Then at the great old Union Church for a seven-days' meeting with our beloved R. H. Purser to do the preaching. Dear editor, you know what a feast we had. At the close of the meeting two were baptized. The congregations were very large at every service. May the Lord be praised for His wonderful work.

W. B. Holcomb.

Braxton and D'Lo.

We have just closed two gracious meetings at Braxton and D'Lo, Bro. J. P. Harrington, of Vicksburg, doing the preaching, except a few sermons by Bro. J. A. Lee, of Clinton.

It is hard to tell which was the greater meeting. The power of God was clearly manifest from the beginning. About 75 members were added to the two churches, and the work revived as never before. I am rejoicing over the many tokens of God's favor.

C. E. Welch, Pastor.

Prompt Decision.

Josh. 24:15; Psa. 119:60; Zech. 1:4.

There come to us periods when men and women must decide promptly questions which will influence the whole of their lives. If they do not decide, they drift to the wrong. Indecision and delay and procrastination bring ruin; as happened to the ministers of three denominations on the river Rhine. After they had started and had gotten out into the stream, the Episcopalian wanted to land down stream, the Baptist wanted to land away up the rapids, and the Methodist wanted to land about half way between, and they all fell to discussing, each arguing for the place he

wanted to visit first. The Baptist said: "It is nearer to go up there," and the Methodist said, "It is nearer to go straight across," but all the while they were discussing the question they were drifting down, until they struck on the rocks of the rapids, where they were thrown into the river, and were only saved "by the skin of their teeth."—Current Anecdotes.

Texas Notes.

J. H. Gambrell.

The great bulk of "the doings" of Texas Baptists don't get into print. To give account of what is going on among Baptists here would require a great daily, something like the Times-Democrat, particularly at this season of the year. All over the State great meetings have been held and others are in progress, with still others to follow. Literally, hundreds and thousands of souls are being saved these hot months. Some city pastors, not many, are off in the mountains, resting while the vast majority are in the great harvest fields, hard at soul-winning. They find that it pays to rest by change of fields, carrying their work on, as they return home invigorated. A good revival, even if he does the preaching himself, helps the pastor as thoroughly as any one else. Good Bro. Lomax used to say, "It is better to wear out in the ministry than to rust out." So it is.

Camp Meetings.

Texas is a great State for such meetings. For such have just been simultaneously held in this Falls county, two on either side of the Brazos river. Scores and scores were saved and added to the churches. In one of these the writer did the preaching. The old-time hymns were sung, and old-time shouting rang in the air. One memorable night, people remained at the tabernacle till 4:30 a. m., and there were some 150 professions during the meeting. A Methodist brother said to the writer, "You Baptists have robbed us of our camp meetings at last." The reply was, "Oh, no. Baptist camp meetings began in the days of John the Baptist, and have continued here and there until now. You Methodists only began your history something over 100 years ago, you remember."

The order in these meetings is almost ideal. Ladies and gentlemen live in these parts.

Baptist Schools.

There are eight of these in our Education Commission, and like healthy boys, they have all outgrown their clothes. Last session they were over-crowded and there must be enlargement everywhere to meet the demands made upon them. The denomination that furnishes the best educational facilities in any State will dominate the life of this State. Texas Baptists understand this important fact and are making arrangements accordingly. On his last visit to Texas, the lamented Keerfoot said, "Texas Baptists are to be the greatest force of any State in the Union. The conflicts through which they are passing, forces right education in the fundamentals of Christianity. In this, our schools have shared and are sharing. Besides the schools referred to, we have several others, the best types for their grade of work."

The Healing Art.

The campaign for finishing up our great Sanitarium building is now on, and it is believed that it will soon be ready to receive patients. There is also being erected on the same plot of ground, a magnificent science building where Baylor School of Medicine will have its home. Here also will be treated the afflicted, who do not need to remain in the Sanitarium. All treatment will be free to all who cannot pay. The moneyless will have as good treatment as the rich. Those who cannot pay will get what they need as far as it can be supplied, and by the best medical and surgical skill. The present Sanitarium plant, completed, will accommodate 250 patients at one time. The building will be absolutely fire-proof and every room has an outside exposure. This enterprise will mightily help to put the Baptist stamp on Texas and adjoining States. "And healed the sick," did Jesus.

Citizenship Factory.

That is what Buckner Orphans' Home, with its more than 625 inmates, is. Within 30 years more than 5,000 real Christian men and women have been given to the betterment of the world by this institution. This is a marvelous record, prophetic of greater things to come in the long years, after Dr. R. C. Buckner, in whose heart and brain the institution originated, and by whom it has always been managed, is "at home" with the Lord. Good citizenship is the very first essential element in State and National government. Besides its humanitarian and Christian features, a well conducted orphanage is a tremendous factor in the affairs of this world. A good citizenship factory is worthy of the support of all who believe in good citizens. The largest Jew firm in Texas is a staunch friend and supporter of Buckner Orphans Home. There is no greater business than growing real men and women.

Liquor in Politics.

At this writing it looks like a liquor politician's trick has defeated the submission of an amendment to the constitution prohibiting the beverage sale of intoxicants by the next legislature. Thousands of anti-saloon people actually voted for local option, which we have had for years by constitutional provision. As against "local option" the amendment proposition carried, but the liquorites claim that it is defeated because less than a majority of all votes cast in the election were for it. The matter is in the hands of the Attorney General, who is understood to be an avowed friend to the liquor interests. Whether true or false, the charge that Senator J. W. Bailey made dickers with the liquor people by which he got their support in his campaign for delegate to the Denver Democratic convention undoubtedly effected the results to a considerable extent. All the years we have been told "keep prohibition out of politics," and all the while politics has been floating in liquor. As everywhere else Texas has found that "local option" stands in the way of the final settlement of the liquor question. The very men who have fought and obstructed the enforcement of "local option" laws are now extolling their glories and promising to make them more stringent. In the judgment of some of us, "who have gone through the war," elsewhere the constitutional question was pre-

maturely submitted. But anyway, liquor is coming to its everlasting doom in Texas in the nearby future. Mark that, and be comforted therewith.

My Own Field.

Marlin is a hot-water resort, with a population of between 4,000 and 5,000. Marvelous cures are effected by the baths, and drinking the water. After trying both, I believe the water here is far better than Hot Springs water.

Our church has received 136 members this year, mostly by baptism. As is common with watering places, the influx of debauching influences is hard on the religious life of the place and makes endless the problem, how to protect our young people, especially. It is remarkable how many church members go to such places and put their influence against local churches and Christ's cause in general.

Our church greatly needs more room, even for its growing Sunday-school. Enlargement or a new building must be in the near future.

At this writing, I am 21 miles from Marlin, holding a fine meeting under a great tabernacle, on a beautiful rich prairie.

Land cannot be bought for less than \$75 an acre. The people are from everywhere—many Mississippians among them, and are as fine as may be found.

Greetings to Mississippi saints! Noble, true, valiant, they are doing things worthy of themselves. Peace and progress be their's in growing measure.

Marlin, Texas.

Roxie.

The meeting began here the first Sunday in August. Bro. John Thompson is the pastor.

It was a great pleasure to me to be with this consecrated pastor and noble people for a week. This is my field of work, where we were during the yellow fever of 1905. God gave us a precious meeting, with seventeen additions to the church.

May God bless the pastor and the people, is my prayer.

W. E. Farr.

Bogue Chitto, Miss.

Topisaw.

Our meeting began the fourth Sunday in July, with Rev. W. A. Roper, of Biloxi, doing the preaching. From the first service to the last, God's spirit was present in great power.

Bro. Roper is a great preacher and full of the Holy spirit. It was a joy to me to have him with us.

The results were seven united with the church, and the church greatly revived.

W. E. Farr, Pastor.

Boguechitto, Miss.

Ebenezer.

Dear Bro. Bailey: We have just closed a meeting at Ebenezer, near Sumner, Miss. Brother J. R. Sumner was with us several the week, and I went to his relief when Brother Sumner went away.

There were seven additions to the church, five by baptism and two by letter—a good meeting under the circumstances.

J. P. White.

Among the Mountains.

This is my third trip to beautiful Colorado. I was here 14 years ago; I was here 8 years ago and now I am here again. The first time I only stopped off for a few days at Denver, Colorado Springs, and Manitou, on my way to California searching for knowledge. The second time I was here in search of health for myself, having been foolish enough to work myself to the verge of nervous prostration. This time I am here on account of my daughter's health, but incidentally am laying up strength for myself which will be sorely needed next session.

By the way, there are true martyrs—and martyrs for the sheer lack of wisdom. I have come very near, at two or three times, being one of the latter. It is right sometimes to take a vacation. I know it, yet I have very poorly practiced it.

When I first became a college president, at 27 years of age, just after my father's death, I used to work six days in office and class-room, preach twice on Sunday, travel during all vacation in search of students; sacrifice meals and sleeping cars in order that I might save money to build up Blue Mountain College. I succeeded, but I am confident that my usefulness would have lasted longer if I had taken time for an occasional vacation. To all young men commend my zeal, but pedeciate my wisdom. God made us for long, happy and useful lives. It does not pay to disregard the laws under which he has placed us.

I doubt if there is a better place on earth for rest and recreation than the Rocky Mountains. The scenery is good and the breezes are life-giving. Come and see. The Colorado Baptist Assembly met at Cascade, eleven miles from Colorado Springs, July 22 to 31. It was fine. Among the speakers were the scholarly Dr. A. T. Robertson, of the Southern Baptist Theological Seminary; the able Dr. Shaler Mathews, of the University of Chicago; the soulstirring Dr. Eubank of China; the Apostolic Dr. A. O. Williams, of Lincoln, Nebraska; the irresistible Dr. M. P. Hunt, of Louisville, Ky., and the cyclonic Dr. J. A. Q. Henry, of Los Angeles, Cal., and others. The disciple who pens these lines was honored by being placed on the program for four addresses.

Most of the brethren present were "Yankees" and Republicans, but in spite of that, your correspondent found them cordial, Christ-like, lovable. For all their brotherly courtesies, my heart is full of sincerest appreciation and love.

Cascade, the place where the meeting was held, is simply grand. The mountains tower on every side except that the Ute pass, a narrow defile, leads out between the mountains south-east and north-west. Through this pass runs a railroad, a dirt road and a small mountain stream. The mornings and evenings were given to hearing men of God, the afternoons to beholding the wondrous works of God in lofty mountain, leaping stream and lovely flower.

Finally, brother, if you want a real outing of one of God's grandest mountain ranges, and at the same time a chance to fill your mind with information and your soul with inspiration, come to the Colorado Baptist Assembly next summer. Write next spring to Rev. J. H. Franklin, Colorado Springs, Colo., and he will give you full information. He is the president of the Assembly, the beloved pastor of the First Baptist church, of Colorado Springs, a Virginia

gentleman of the truest type and "an Israelite, indeed, in whom there is no guile."

Yours for service,
W. T. Lowrey.

PINE BLUFF.

Let me tell you about Pine Bluff—13 miles west of Hazlehurst. I wonder if it is not the largest country church in the State—more than 300 members.

This year under the splendid leadership of Bro. J. L. Hughes, they have gone to half time, built a beautiful home for their pastor and made increase along all lines.

The pastor and the people are in love. They gave evidence of this while I was there by and old-time pounding. I am sure that he and his noble wife will feast for weeks to come.

The meeting was great—28 additions; 26 for baptism.

May God continue to bless this pastor and church.
Luther Holcomb.

Durant, Miss., Aug. 10, '08.

A Statement.

Dear Bro. Bailey: Please say to the brethren through the Record that I regret exceedingly the delay in the convention annual. The matter was put into the hands of the printers four days after the convention adjourned with the understanding they were to be out in ten days. It was considerably longer than this but they are now in the hands of the clerks of the Associations. A few typographical errors will be found in them, but I trust nothing of a serious nature.

Faithfully, yours,
Walton E. Lee

Hernando, Miss.

The meeting at the Toomsaba Baptist church closed Saturday morning at the water's edge, where five noble young Christians were baptized. Brother I. A. Hailey did the preaching, which was manifestly Gospel doctrine and not hortatory exhortations. His preaching was characterized by the old and only Bible principle, salvation by grace, and that not of yourselves, it is the gift of God.

His sound Bible doctrine put the people to thinking, and we are yet hoping to see much more fruit resulting from his labors.

Notwithstanding the inclement weather, the crowds grew larger each day. The results of the meeting are felt in the strengthened bands of Christian love and fellowship.

Pray that God's vineyard may be cultivated and bring forth much fruit.

Very truly, yours in
the Christian work.
H. M. Collins.

Amory.

Since coming to Amory I have been quietly at work saying nothing; not because there was nothing to say, but because I have learned that folks need to know the real situation before going to record. Mrs. Hailey and I arrived here February 4—a little more than six months ago, long enough, I think, to judge in some measure of the people and prospects.

If I may judge by the treatment a pastor receives, this is the best pastorate I ever saw, to say nothing of those I have had. Not an unkind criticism has come to my ears. On the contrary, I have often been surprised at expressions of appreciation. Added to this, hundreds of dollars have been expended to make us comfortable and to prepare for

our work. The pastor's home has been enlarged and improved, the church has been remodeled, and so many things sent us frequently that we didn't know what to do, but to find somebody to help us to make use of it. When the ladies "pounded the parsonage," Dr. Bryan pounded us with one of the prettiest fifteen-sixteenths Jersey cows I've seen anywhere. Mrs. Jeff A. Rogers sent Mrs. Hailey a fine Plymouth Rock hen with a brood of thirty chicks subject to registration.

We have the finest sunbeam society I ever saw. Their singing is ahead of any children's singing I ever heard, except in 22d and Walnut street church, Louisville, Ky., where there were from five to seven hundred that had been drilled all their lives. Austin Crouch, of Birmingham, closed a meeting here last night. My choir ranged from forty to seventy-five, and the children often made the greater part of the music.

Our junior society will equal any other of its age. We have just organized a senior B. Y. P. U., and hope to see great outcome along all lines. Such things have been unknown here before. Bye and bye, we hope to have trained workers who will not only be willing, but who will know how.

Brother Crouch's preaching was of as high order as I ever heard. Nobody but T. T. Martin equals him in driving the plan of salvation that I have ever heard. If he had Brother Martin's pathos and tact at using illustrations, he would be invincible. One pleasing thing about him, he has no family affairs to air before the public. His wife is Arizona for consumption, but nobody found it out from anything he said publicly. I never heard it privately from him.

We are planning for development.

August 1, 1908.
J. F. Hailey.

Another Field Secretary.

I am glad to announce that Brother C. E. Crossland has accepted the position with the Sunday School Board as Field Secretary. He will have headquarters with the Board at Nashville and will operate in the middle tier of states. Brother Crossland at present is with the State Board of Alabama, and has done fine work in that State as Sunday School Secretary for the State Board. He is a man of fine abilities and excellent spirit and we count ourselves fortunate in having his services.

With headquarters at Nashville he will be able, in addition to his field work, to assist Brother Spilman in the management of our Teacher Training System. This department of work has become quite large and needs to be centered at Nashville. It is proving very effective and amply repaying in the fruit it bears.

Brother Crossland has had much experience, also not only in Sunday School work, but in B. Y. P. U. work. This harmonizes with our present purpose, while holding the two departments distinct yet to combine the work in the worker. He will be glad to answer any calls for service as the brethren may find opportunity to use him. More and more we hope to increase our forces.

J. M. Frost.
Nashville, Tenn., Aug. 7, 1908.

News in the Circle.
Martin Ball.

Rev. S. L. Pettus, who has been prominently connected with the "Hardshells," as preacher and editor, was baptized recently by Pastor Joseph Stirling, of Missouri. He will be ordained soon, and enter the work right.

Rev. R. L. Baker, Arcadia, Fla. recently held a meeting with the Wauchula church, of Florida. 92 were added to the church. Nearly all the business men in town were brought into the church.

Pastor W. N. Rose, Etowah, Tenn., closed a splendid meeting last Sunday. 56 additions—35 by baptism. The greatest meeting in the history of the Etowah church.

Pastor Fleetwood Ball has just closed a gracious meeting with his Cottage Grove church, in which there were 101 conversions. Most of them joined the church at Cottage Grove. He was aided by Evangelist L. D. Summers.

Pastor E. H. Robinson, Leadwood, Mo., was recently aided in a meeting by Evangelist G. E. Kennedy. The meeting resulted in 150 accessions to the church.

Rev. Layton Maddox has resigned the Clay Street church, Waco, Texas, and the church has secured the services of Rev. W. E. Mason.

Dr. J. B. Hawthorne is spending some time with his son in Boston. He is there to recruit his health. It is hoped that he may sufficiently recover to bless the world with his splendid ministry.

At old Warrior Creek church, Laurens county, S. C., the pastor, J. A. Brock, had a gracious meeting. There were 28 additions to the church. He was assisted by his brother, S. R. Brock, of Clinton, S. C.

Dr. G. M. Savage, of Half-Moody Institute, Martin, Tenn., takes time each Summer to get out in the country and hold a meeting. He is a great man and a splendid preacher. How many teachers in our colleges are accustomed to doing that?

Miss Mabel Haynes has been appointed a missionary to the deaf in Cuba by the Home Board.

The church at Rose Hill, Ala., has called Rev. R. C. Granberry, of Tuskegee. He accepts and will enter the field at once.

It is stated that the sanitarium plant at Dallas, Texas, will be the finest and most modern in the South and will cost \$500,000.00.

Rochester University has recently conferred the degree of L. L. D. upon Rev. H. L. Morehouse, secretary of the American Home Mission Society.

Pastor W. A. Lusk of Houston, is aiding Pastor J. F. Mitchell in a great meeting at Bellefontaine this week.

Pastor T. H. Wilson last week held his

meeting at Lodi, Pastor Sargent assisting. The church was much revived, and many were added to church.

Pastor Kelve Cole is in a meeting at Monte Vista this week. Rev. R. W. Thompson of Texas, is doing the preaching.

Pastor J. B. Quin writes from Prentiss: "Have just closed a great meeting at Carson, Miss., J. O. Buckley, pastor. 33 additions to church. Pastor's salary raised from \$150 to \$400, and he called for half time."

Pastor W. W. Muirhead will be aided by Pastor Martin Ball, at Poplar Springs, Montgomery county, next week.

Rev. Madison Flowers and Brother W. W. Muirhead are in a splendid meeting at Mt. Nebo, Montgomery county, this week. Brother Muirhead, pastor. The Lord is wonderfully blessing the labors of His servants.

Evangelist Hamilton, of the Home Board, requests the churches to "hands off" the Home Board Evangelists. We would suggest that the great churches let our efficient Secretary, B. D. Gray alone. He is doing a great work and should not be induced away.

At few weeks ago at the regular preaching service at Walthall, Brother A. C. Ball, pastor, an old man—85 years old—joined the church, and was baptized. He accepted Christ when young, but had never confessed him before.

Pastor Sargent closed his meeting at Milligen Springs last week. 19 additions by baptism. He was assisted by Brother Parker, a licentiate of French Camp.

Dr. J. M. Frost, Secretary of the Sunday School Board, at Nashville, announces that Brother C. E. Crossland has accepted the position of Field Secretary of that Board, with headquarters at Nashville. He will operate in the middle tier of States.

The Young Woman's Auxiliary of Mississippi will support a student next session in the Woman's Training School at Louisville, Ky. The W. M. U., of Alabama at the recent Convention, raised \$1,000 for the endowment fund, and it is thought that the first \$20,000 for the endowment will soon be completed.

Rev. J. N. Lawless becomes Field Secretary of Tennessee, in the interest of the Tri-State Baptist Sanitarium to be located at Memphis. Dr. A. U. Boons speaks very complimentary of him in the Baptist and Reflector.

Rev. B. N. Brown has been called to the pastorate of St. Elmo Church, Chattanooga, and it is thought he will accept.

Pastor Graves has resigned the Rowan Church, Memphis, Tenn., to take effect September 1st. It is not stated where he will go.

Pastor Roswell Davis was assisted in a recent meeting, at Grand Junction, Tenn., by Dr. W. A. Borum of Oxford. 17 additions to the church—10 by baptism. The mayor and his twin daughters were baptized.

At Splinter, Miss., Pastor W. I. Hargis was aided in a fine meeting by Rev. R. Davis. 10 added by baptism.

The church at Leadwood, Mo., has just enjoyed a great meeting. Pastor E. H. Robinson was assisted by Evangelist G. E. Kennedy. There were 155 additions.

Pastor Fleetwood Ball recently closed a meeting at Cabbage Grove, Tenn., in which there were 113 professions—71 additions to the church. Four Campbellites, one Methodist, a General Baptist and two Hardshells. These were all baptized by the pastor.

The church at Grayville, Ill., has recently enjoyed a gracious revival conducted by Evangelist R. S. Kirkland. 157 additions. 112 by baptism.

Rev. J. E. Smith of Mt. Airy, N. C., has resigned his church to enter the evangelistic work.

A church has recently been organized by Missionary Rutledge Ray, at Ybor, near Tampa, Fla., with 17 members. It is called "The Clark Memorial Church of Ybor City," in honor of Rev. Harry Clark, who died there nine months ago.

The Alabama Convention has agreed to raise the \$50,000 asked by the trustees of the Seminary for the endowment.

The church at DeSoto, Mo., has called Rev. J. H. Hubbard of Horton, Kansas, and he has accepted to begin work September 15th. Rev. L. B. Parker follows him at Horton, Kansas.

Rev. C. H. Holland, Tishomingo, Okla., has resigned, after a remarkably successful pastorate of four years. It is not known where he will go.

Pastor J. A. Stovall recently closed a meeting at Membrino, Texas. He had Rev. M. M. Robinett to help him. 102 conversions—82 additions—61 by baptism.

Rev. W. T. Rouse has resigned at Clarks, Texas, to take effect September 1st. He will then enter the Seminary at Waco. The Clarks Church has called Rev. J. L. Mahan.

Rev. W. C. Lattimore has recently held a great meeting at Bridgeport, Texas. He is an ex-Mississippian, and much loved.

Pastor J. M. Jones has resigned at Lockhart, Texas. It is not known where he will go.

Pastor B. G. Haman is this week at Asculmore Church, Talahatchie County, in a meeting. His church complimented him by asking that he do the preaching during the meeting.

Last week Pastor B. G. Haman was with his Bethel Church, six miles north of Carrollton, in a meeting. He was aided by Rev. Ezra L. Hughes. 19 additions—10 by baptism. The church decided to build

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Montreat, N. C., Aug. 10, 1908.

An inspiring conference of the Southern Presbyterian branch of the Laymen's Missionary Movement closed here last evening, after two days packed full of history-marking events, the last and most remarkable being the raising of \$10,000 in a few minutes by popular voluntary subscription, at the close of the conference, which was augmented by gifts after the meeting to \$13,000.

This was especially remarkable in view of the fact that the conference was not a large popular gathering, but only a meeting of the leaders to plan for the great future of the work.

The conference was notable, not for its size, but for its representative nature, having among its members the chairman and secretaries, not only of the Presbyterian branch, but of the Southern Methodist, the Southern Baptist and Associate Reformed Presbyterian branches, also Mr. J. Campbell White of New York, General Secretary of the Laymen's Movement, Mr. F. P. Turner of New York, General Secretary of the Students Volunteer Movement, and the chairman and secretaries of the Executive Committee of Foreign Missions for Presbyterian and Southern Methodist Churches.

Plans were made for a large interdenominational Laymen's meeting at Atlanta, Ga., to be held Nov. 27th to 30th, inclusive, at which time the executive com-

mittees of the different churches would again hold a joint meeting to plan for future co-operation of the great work.

Between the public meetings, several private conferences of the leaders were held, in which there was a beautiful spirit of harmony between the different church representatives, and large things were planned for the near future and arrangements made by which the executives of the movement in the different churches would each be able to keep in touch with the plans and work of the others, and all profit by the experience of each.

At this conference the Southern Presbyterian Church, under whose direction the conference was held, represented by Chas. W. Rowland, of Athens, Ga., chairman, and H. C. Ostrom and C. H. Pratt, Secretaries of the Laymen's Movement, Rev. W. M. Anderson, D. C., Chairman, and Rev. S. H. Chester, D.D., and Rev. Jos. H. Reavis, Secretaries of the Executive Committee Foreign missions, and a number of sub-chairmen in charge of the Laymen's Movement in various Presbyteries all over the South.

The Southern Methodist Church was represented by John R. Pepper, of Memphis, Tenn., chairman, and W. B. Stubbs, of Savannah, Secretary of the Laymen's Movement, and Mr. W. W. Pinson, of Nashville, Assistant Secretary of the Executive Committee of Foreign Missions. The Southern Baptist Church was represented by J. Harry Tyler of Baltimore, Md., chairman, and Prof. J. T. Henderson of Bristol, Va., Secretary of the Laymen's Movement. The Associate Reformed Church was represented by J. H. Pressly of Statesville, N. C., chairman and Mr. George Gordon, Atlanta, of the Laymen's Movement.

The conference opened on Friday evening, August 7th, with greetings from the representatives of the other denominations through Rev. W. W. Pinson and John R. Pepper for the Methodist Church, Rev. J. H. Pressly for the Associate Reformed Presbyterian Church, and J. Harry Tyler for the Baptist Church.

The Sunday morning session, after a prayer service, conducted by Rev. Dr. Sprunt of Charleston, S. C., was addressed by Rev. C. N. Caldwell, D.D., of N. Kiang Sn, China, Rev. S. R. Gammon, D.D., of Larvas, Brazil, Rev. Motte Martin of Luebo, Congo Free State, on their fields, and Prof. W. J. Martin of Davidson, N. C., on "The Laymen's Part in the Work." This session was of the kind that stirs men's souls.

The Saturday afternoon session was conducted by J. Campbell White of New York, and after short addresses by F. L. Slaymaker of Alexandria, Va.,

Rev. J. M. Wells of Wilmington, N. C., and Mr. Malloy of Wilmington, N. C., was spent in open discussion of Methods and Finance.

At the Saturday evening session addresses were made by the Secretaries of the Movement in the other denominations, giving their reasons for giving up their business to go into this work and their faith and hope for the great results to be accomplished, followed by an illustrated lecture on "China" by Cameron Johnson.

The sermon at the regular Sunday morning service was preached by Rev. George E. Guille, of Augusta, Ga. At the Sunday afternoon service addresses were made by W. H. Forsythe, M. D., of Korea, on the "Necessity for Prayer," Prof. J. L. Howe of Lexington, Va., on "The Demand for Service," and Mr. P. Turner of New York, General Movement, on "The Demand for Men."

The Sunday night service was the most soul-stirring of all the conferences when Rev. D. K. Lilly, D.D., preached a powerful sermon, picturing the all-suffering, spending, yielding and giving Christ, and the impossibility of real communion or fellowship with him, unless we yield our wills to his and do his great commission of going and preaching his gospel to every creature.

Dr. Lilly was followed by Mr. J. Campbell White of New York, General Secretary of the Laymen's Movement, in a thrilling "Call to Action." After his address, Mr. White called attention to the fact that the Presbyterian Mission Board has 40 volunteers ready waiting for the funds to send them, and 20 of the number with their salaries already pledged, only needing \$400 each for equipment and traveling expenses, and gave an opportunity for any who wished to do so, to subscribe the \$8,000 needed to send out the 20 at once, and before the service was closed, \$10,000 had been subscribed, which was increased to \$13,000 after the meeting had closed.

If the people of the churches at large could be aroused as were the few representatives at this conference, the Laymen's Movement standards would be reached before the end of the year and the evangelization of the world in this generation an assured fact.

J. Harry Tyler.
Montreat, N. C.

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Which Way Are You Going?

By Kate S. Gates, in Watchman.

"The great thing in the world is not so much where we stand, as in what direction are we moving," said Oliver Wendell Holmes.

Have you ever thought how true that is?

Someone said that Wall Street led straight to hell.

"It is true," replied a Christian broker, "and it leads just as straight to heaven. It simply depends upon which way one is going. I have found it as much a means of grace as some prayer meetings."

Two young men started out in life side by side, with apparently equal chances for success. The one grew to be a strong, earnest Christian, a power for good in the world, and a successful business man. The other died in State's prison where he was serving his sentence for forgery and defalcation. The one had set before himself a high ideal and had striven faithfully to follow it. The other had thought of living for his own gratification, he had gone whithersoever fancy had prompted him in search of ease and pleasure, and as always the case, he found that what looked so alluring, and promised so much pleasure proved a delusion.

You remember the story of the Egyptian troops who were destroyed by thirst in the Nubian desert. They had been put upon a limited allowance of water, and of course suffered much from thirst. All at once, in the distance they caught a glimpse, as they supposed, of a clear lake, and eagerly besought the Arab guide to take them to its banks. It was in vain that he told them that the lake was unreal, a mirage, and he should waste precious time and strength in wandering out of their way. They would not be convinced of their error. Words led to blows, the faithful guide was killed by those whose lives depended upon his guidance.

Then the whole regiment fled frantically towards the longed-for water. Over the burning sand they rushed, panting with thirst, hotter and hotter grew their breath as they labored heavily along, each step taking them farther out of the track, and ever the vision of the lake glistening in the sun led them farther on!

But at last the delusion vanished; the lake that had lured them on turned into burning sand. Despair and raging thirst possessed them, one after another perished—no one escaped. The road, however inviting it may appear that turns off from the right road, is a dangerous one to be on. "If you fall—

fall with your face to the front." If you are in Wall Street, or wherever you are, keep your eyes on your Master, and He will lead you straight to Heaven. Life is a succession of choices.

"I will do as it seems good to me," said Saul of the Old Testament, and defeated and bereft of all that made life worth living, he died by his own hand.

"What wilt Thou have me to do?" asked the Saul of the New Testament, and he became the Apostle Paul.

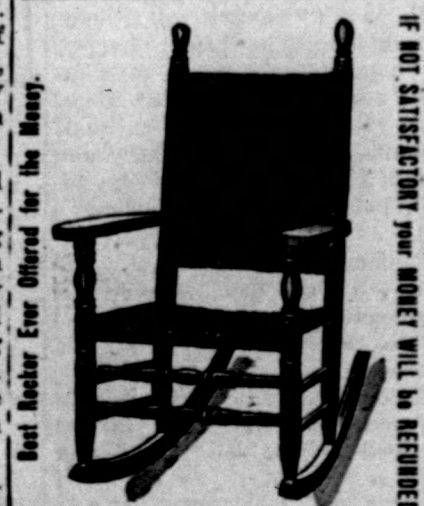
Longmeadow, Mass.

Sabbath observance is, in itself, of inestimable value. It is also a sign unmistakable, indicating that the life of those who keep the Sabbath is undergirded by strong moral principle, and that they keep other things as well. The individual who consciously regards this sacred day will be found to be characterized by reverence for God, benevolence toward man, righteousness of life, aspiring in conduct, chaste in conversation, and noble in character. On the other hand, those who keep no Sabbath are lacking in clean moral convictions about other things, and are only negative at best concerning life's moral issues.

Charles C. Earle.

The Largest Giver.

I want to tell you of an inquiry of my little five-year-old Helen. She attends Sunday School regularly. Returning home one Sunday, she said: "Mamma, every Sunday the man reads how much money each class gives, and then he tells how much Total gives, and Total gives more than anyone. He must be a rich man. Who is Total, mamma?"—The September Delineator.



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Was He Right?

A lecturer, so the story goes, riding down one of the rough mountain roads of Kentucky, observed a farmer plowing the rugged hillside with four oxen, to which he was shouting vociferously: "Hi thar! you Methodis'—Baptis'—Campbellite—Presbyterian, g'lang thar!" Much astonished, he called the mountaineer to the fence and inquired: "Why do you call your oxen by such peculiar names?"

"Why, stranger," said the mountaineer, "them was the fittest names I c'd git. This yer Methodis' now, is a good critter an' a willin' worker, but ever onst in a while he has to jump up and down and bawl. That ar Baptis' is a pow'ful strong beast, but whenever he comes to a pool o' water he allers wants to lay down in it. That ar Campbellite is an A-number-one feller, and does an honest day's work, but he's the stubbornest, contrariest critter that ever lived. An' this Presbyterian, he's the stiddest one in the hull lot. I can depend on him to keep them all together, but he's so stuck on hisself that all the rest of 'em jes' naterally despise him."—Forward.

ARGO, ARGO, ARGO, ARGO,
ARGO, ARGO, ARGO, ARGO,
ARGO, ARGO.

Too Careful of His Rights.

The people who make it their chief business in life to see that they are not imposed upon very frequently wrong others in their over-eagerness to maintain their rights. The following incident has a valuable lesson for all impulsive folks who are also a little inclined to suspect the motives of other people.

A countryman, says an exchange, came into a village store with a very angry demeanor. "Look here," he began sharply, "I bought a paper of nutmegs here yesterday, and when I got home I found 'em morn' half walnuts. And there is the young villain I bought 'em of," he added, pointing to the proprietor's son.

"John," said the father, "did you sell this man walnuts for nutmegs?"

"No, sir," was the ready response.

"You needn't lie about it," exclaimed the farmer, still further enraged by the young man's assurance.

"Now, look here," said John, with a good-natured smile, "if you had taken the trouble to weigh your nutmegs, you would have found that I put walnuts in extra."

"O, you gave them to me, did you?" asked the man in a somewhat mollified tone.

"Yes, sir, I threw in a handful for the children."

"Well, if you ain't a good one!" the man remarked, with restored good humor, "An' here I've been making an idiot of myself. Just put me up a pound of tea, will ye. I'll stop and weigh things next time."

And that resolution modified to suit the individual case, is one we recommend to our readers. Do not be so careful of your rights that you leap to the conclusion that someone is trying to rob you. Stop and weigh things.—Words of Cheer.

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The love of God—
This is the peace of heaven on earth;
This is quiet.

To rest in trust. O German hymn,
Fill all my heart, my faith is dim.

To be thy child; so, lying still,
To rest in trusting is thy will.

Take the peace he daily giveth
Unto each troubled heart that trusts,
However weak to feel my share
Of the dear Lord's gentle care.—Selected.

There is some act that you are questioning about. If Jesus were at hand you would go out and ask him, "Is it thy will that I should do it. O my Lord! Can you not ask him now? Is the act right? Would he do it? Will it help your soul? It is not often that a man really is in doubt who seriously wants to know the answer to any of these questions. And if the answer to them all is, "Yes," then it is just as truly his command that you should do that act as if his gracious figure stood before your sight and his finger visibly pointed to the task.—Philips Brooks.

Christ reveals himself to all his servants in the measure of their desire after him. And what we see we shall certainly show. The necessary accompaniment of vision is reflecting the thing beheld. If you look closely enough into a man's eye, you will see in it little pictures of what he beholds at the moment; and if our hearts are beholding Christ, Christ will be mirrored and manifested on our hearts. Our characters will show what we are looking at, and we ought to bear his image so plainly that men cannot but take knowledge of us that we have been with Jesus. Do beholding and reflecting go together in your case.—M. Laren.

Still Running.

Edwin, aged four, owned a picture-book in which a fickle-looking cow was running after a small boy. He looked at it a long time, then carefully closing the book he laid it away. A few days later he got the book again, and turned to the picture. Bringing his chubby fist down on the cow, he exclaimed in a tone of triumph, "She ain't caught him yet!"—The September Delineator.

Donald Knew.

Margaret, aged ten, was a beginner in history. "Mamma," she asked, "what does 'behead' mean?"

"To cut off a man's head, dear."

There was a moment of silent study, then another question.

"What does 'defeat' mean, Mamma?"

Little Donald, aged four, was interested.

"I know, Mamma, was his logical conclusion. "Defeat" means to cut a man's feet off."—The September Delineator.

God Pity Such Girls as Sister.

I des wonder lots of time, what makes Sister so cross. She quarrels at Ma about the house, and thinks she is the boss. And Ma won't do a thing but sit right down and cry. The reason she doesn't correct her, I cannot see why. She slaps we "kids" about the house, and has everything her way.

She thinks we should always sit down, and never think of play. If we just look in the parlor, she angrily forbids. She tells us that the back-yard is the place for "kids." But when some one comes, she wears a sweet little smile. Oh, she looks so gentle, and as innocent as a child. She will trip about the house as grand as a queen. And place all the finest things where they are sure to be seen.

Suddenly she will excuse herself and to the kitchen go, And tell Ma what she wants her to cook, the finest things, you know. Of course Ma will cook just what she told her to, For she thinks that is the very thing to do.

And if everything does not suit in her curious way, After company has left she quarrels the rest of the day. She gets her a new dress every day or two.

And follows the style the whole year through. She meets the trains all the time, just every time they come, With a crowd of other girls who are not worth a crumb.

But when a protracted meeting comes, Oh! she is so good, She would run it all by herself if she only could.

Oh! such convicted cries, as they all do,

They just keep it up the whole meeting through.

As soon as the meeting was over they put their religion all away.

And let it stay up until next meeting day.

And they keep on with their mischief all the while,

But when they enter church again they are as innocent as a child.

Oh God if there is anything that this poor child can do!

To help many such girls as sister live their lives more true.

Ruth Hamrick.

Saucier, Miss.

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Time and Place of Meetings of Associations.

West Judson—Bissell, 41-2 miles west of Tupelo, Tuesday, September 1.

Tippah—Beulah, 3 miles north of Myrtle, Frisco Railroad, Wednesday, September 2.

Chickasaw—Shubuta, M. & O. Railroad, Friday, September 4.

Sunflower—Lyon, Y. & M. V. Railroad September 8.

Zion—Pleasant Hill, 5 miles south of Calhoun City, Wednesday, September 9.

Central—Clinton, A. & V. Railroad, Wednesday, September 9.

Oxford—Yellow Leaf Church, 6 miles east of Oxford, Wednesday, September 9.

Copiah—Zion Hill, 6 miles northeast of Wesson, I. C. Railroad, September 10.

Columbus—Shuglak, M. & O. Railroad, Friday, September 11.

Pearl River—Good Hope Church, 10 miles northeast of Columbia, Saturday, September 12.

Bay Springs—Stringer Church, M. J. & K. C. Railroad, Saturday, September 12.

Chickasaw—Pleasant Dale Church, Tuesday, September 15.

Judson—Union Hill Church, 3 miles northeast of Nettleton, Frisco Railroad, Tuesday, September 15.

Tishomingo—Hinkle Creek Church, 5 miles west of Rienzi, Wednesday, September 16.

Strong River—Mendenhall, G. & S. I. Railroad, Thursday, September 17.

Mount Pisgah—Ebenezer Church, Newton County, Saturday, September 19.

Calhoun—Spring Creek Church, 1 mile northwest of Banner, Wednesday, September 23.

Lauderdale—Goodwater Church, Thursday, September 24.

Union—Whiteoak Church, 3 miles east of Carpenter, Y. & M. V. Railroad, Thursday, September 24.

Yazoo—Kilmichael, Southern Railway, Thursday, October 1.

Lawrence County—Prentiss, Friday, October 2.

Louisville—Antioch, 11 miles north of Louisville, Saturday, October 3.

Carey—Wall Street Church, Natchez, Saturday, October 3.

Chester—Mt. Moriah Church, 5 miles northwest Weir, Aberdeen branch, I. C. Railroad, October 3.

Liberty—Pleasant Grove Church, Saturday, October 3.

Oktibbeha—Fellowship Church, Lauderdale County,

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Tuesday, October 6.

Yalobusha—Charleston, Wednesday, October 7.

Pearl Leaf—Bassfield Church, Wednesday, October 7.

New Liberty—Concord, 6 miles west of Mize, Wednesday, October 7.

Mississippi—Mount Pleasant, Amite county, 12 miles northwest of Liberty, Thursday, October 8.

Pearl Valley—Oak Grove Church, 13 miles northwest of Philadelphia, Saturday, October 10.

Deer Creek—Shaw, Tuesday, October 13.

Aberdeen—Houlka, M. J. & K. C. Railroad, Tuesday, October 13.

Coldwater—Sardis, I. C. Railroad, Wednesday, October 14.

Magee's Creek—Centerville Church, Pike county, 5 miles southwest of Tylertown, Wednesday, October 14.

Hopewell—Hillsboro Church, Wednesday, October 14.

Lincoln County—Topisaw, Friday, October 16.

Kosciusko—McCool, Aberdeen branch, I. C. Railroad, Friday, October 16.

Leaf River—Pleasant Hill, Green county, nine miles north-

east of McLain, October 17.

Choctaw—Center Ridge Church, Kemper county, Saturday, October 17.

Tombigbee—Shiloh, Poplar Springs, Itawamba, Saturday, October 17.

Trinity—Mantee, M. J. & K. C. Railroad, Wednesday, October 21.

Bogue Chitto—Silver Springs, 11 miles east of Osyka, Friday, October 23.

Monroe County—New Prospect Church, Monroe County, Friday, October 23.

Harmony—Walnut Grove, 20 miles north of Forest, A. & V. Railroad, Friday, October 23.

Red Creek—Hickory Springs Church, 9 miles east of Poplarville, Saturday, September 26.

Lebanon—Emmanuel Church, Hattiesburg, Wednesday, October 28.

Gulf Coast—Gulfport, Wednesday before second Sunday in November.

Rankin County—

Hobolo Chitto—

Ebenezer—

We beg that every brother interested will carefully look over the above list, and, if you know (do not guess), of any necessary corrections, write the Record at once, so that everything may be right.

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